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THE OBSERVATOR.

The Country-man's *Vindication of his Maſter againſt the* Rehearſal. *A Story from* Leſtwithiel. *Of Commuting for* Sins. *The* Country-man's *Propoſal to Commute for* Tythes. *Of the Difference betwixt the* Rehearſal *and the* Review. *Mr.* Lock *and Mr.* Sydney *Vinicated. An Account of the News from* Italy.

From **Saturday** September the 14th, to **Wednesday** September the 18th, 1706.

Country-m. MAſter *Obſervator*, you Preach'd me a very good Sermon the laſt time we met; and ſince you talk'd all then, I will eaſe you a little now, we ought to help one another, for every Body is againſt us, and we muſt be *Iſhmaelites*; we muſt be againſt every Body as long as we have *Truth* on our Side.

I ſpoke at this Rate in the *Tory* Coffee-Houſe, *But*, quoth a *Nonjuror*, *look'ye*, *Country-man*, *on* Wedneſday's Rehearſal, *he ſays your Maſter is a Lyar*. Quo' I, I am ſure the *Rehearſer* is a Lyar, and no Body will believe'n in his Paper; for in the beginning he declares himſelf a *Papiſt*, and then 'tis no wonder to find him a *Lyar* in the latter end. Suppoſe the *Parſon* was not *Steward* of the *Gardeners-Feaſt*, yet he might ſit among the *Stewards*, and an Honeſt *Gardener* might miſtake him for a *Steward*; for *Noxitur Scotio*, *a Man is known by his Company*; and had'nt he been a *Steward*, one might have expected to ha' found'n at the lower End of the Table, in the *Parſons* Place, but the main Point is granted, he has a Flower call'd a *TACKER*. So I ſaid.

But, quo' the *Tory*, *Country man*, *ſee what the* Rehearſer *ſays of this* Parſon *your Maſter Reflected upon*, and then he read as well as he cou'd; *That Gentleman thinks it no Diſcredit to him*, *that he Voted for thoſe they call* TACKERS. *The Cauſe of the* TACKERS *has been bandied in Print*; *And the* TACKERS *think they have not the worſt of it.*

Aye, quo' *Roger*, that is mine own Country ſelf, then that *Parſon* is a Filty Fellow, and the *Rebearſer* has Scandaliz'd him more than my Maſter can do. Why, a *Taker* is the worſt of Men, the moſt *Pernicious Creature* now living in *England*: *No Diſcredit for a* Parſon *to be a* TACKER! *Tack* him up in his own *Cirſingle!* Why in ſaying ſo, he ſays 'tis no Diſcredit to be againſt the *Queen* and Her *Government*; againſt the *Peace* of the *Kingdom* and the *Liberties* of its *Natives*; againſt *God* and all *Goodneſs*. Oh wi[cked] Wretch of a *Prieſt* to Glory in his *Iniquity*!

But, quo' I, Maſter *Tory*, here's worſe Stuff than all this; he ſays, *The Cauſe of the* Tackers *hath been bandied in Print*, *and the* Tackers *think they have not the worſt of it.* If they have not the worſt of it, they have the better of it, and of whom have they got the better? Why, even of the *Queen*, of our Noble Patriots the *Lords*, and of all the Good People of *England* who Oppoſed them. Bleſs me! That ever a *Prieſt* ſhould boaſt of his Voting for the *TACKERS*, that is, of Oppoſing the *Queens* Friends at their *Elections*, of Promoting an Intereſt *Diametrically* Oppoſite to the *Queens* and the *Nations* Intereſt. From *Tacking-Prieſts Libera nos Domine.*

Then they fell upon me about the *Prieſts*, and the *Whigs* Cry againſt *Prieſt-Craft*. Said I, the *Whigs* don't cry againſt the *Prieſthood*, that is, againſt the *Prieſtly-Office*, but they cry againſt Wicked Men that pretend to be *Prieſts*, and inſtead of Preaching *Chriſt* and him Crucified, they cry againſt the *Government*, Vote for *Tackers*, and ſuch as Oppoſe the *Queens* Intereſt, if *Ralph Wallis*, the *Cobler* of *Glouceſter*, were living, I could help'n to 100 Cart Load of 'em.

But, ſaid I, the *Prieſts* are not abuſed in their *Craft*, for they have no *Craft* at all, if they had, they would be *Honeſt*, which is the beſt *Policy*; they would be *Loyal* to the *Queen*, which is their *Duty*; and they would take care of the Souls of their People committed to their Charge as *Miniſters* of the Goſpel.

We all know, as he ſays, that *Chriſt* left behind him a *Prieſthood* to Celebrate the Bleſſed *Sacraments*; but I hope he does not mean the *Tacking-Clergy?* There are *right Prieſts*, and there are *wrong Prieſts*, ſome come in at the Fore-Door and ſome at the Back-Door; but without doubt thoſe appointed by *Chriſt*, our great *High-Prieſt* in Heaven, are ſuch as bear his *Credentials*, that is, ſuch as are fitly Qualify'd with *Gifts* and *Graces* for the Diſcharge of ſo great an Office.

Said I, Gentlemen, do you think that our Saviour *Jeſus Chriſt* ever entruſted the Adminiſtration of the *Sacraments* in the Hands of Men that don't know the *Nature* of them, the *Time*, nor *how* they are to be Adminiſter'd? I'll tell you a Story from *Leſtwithiel*, The *Pariſh-Prieſt* of that Place appointed the *Sacrament* on *Whitſunday*, the Table was ſpread, and the Bread and Wine ſtood ready, ſeveral People attended to receive the *Sacrament*, but the *Parſon* forgot it, took his Hat and Cane and went out of the *Church* in order to go Home; when he came into the *Church-Yard* ſome of the Congregation aſk'd him, *If he was going Home?* He anſwer'd, *He was:* They told him, *He had appointed the* Sacrament *for that Day.* He ſaid *That was true*, ſo he came back with two Perſons, and Adminiſtered the *Sacrament* to them and the Mayor only, the reſt of the Congregation being gone, and in the Afternoon he appointed another *Sacrament* for the next *Sunday*, when being aſk'd *How he came to forget the* Sacrament; he gave an Anſwer ſo *Heatheniſh* and *Blaſphemous* that I am aſham'd to mention it. Now do you think that *Chriſt* ever put the Power of Adminiſtering the *Sacraments* into his Hands.

But, Maſter, I tell part of this Story to you. This very *Prieſt* had found out a way to get Money by *Commuting* for *Sins*. I'll tell you how 'twas; a Woman had a Slip, that is, in plain

plain *Engliſh*, ſhe was with Child before ſhe had a Huſband; ſhe could not ſtay long enough to be Married; the *Parſon* and a *Parater* came to her Friends, and ſaid, *She muſt Commute, and they would do it for her.* Now, Maſter, can the *Prieſts* Sell *Pardons?*

Obſ. No, ſurely; nor can they *Commute* in that Caſe, that is the Buſineſs of the *Regiſter* of the *Spiritual Court.*

Country-m. I want to know this, our *Joan* is a *Rantipole* Young Jade, I don't know what ſhe may do, but what do they mean by *Commuting?*

Obſ. That's paying a Sum of Money for the Tranſgreſſion.

Country-m. And is not that a Pardon; making a Bad Woman a Good Woman?

Obſ. No, *Roger*, I don't take it in that Senſe, 'tis a Puniſhment for the Tranſgreſſion, by way of Example to others.

Country-m. If we have a *Regiſter* at our *Spiritual Court* in *London*, he has a Power of Buſineſs that way. But now, Maſter, I have a thought come into my Noddle, that may be very much for the Publick Good, and the Eaſe of the People; ſuppoſe we have a *Law* made that the People may Commute for *Tythes*, that is, they buy the *Prieſts* Pretenſions quite out at once, and the Money paid on that Account be laid out in *Glebe* for the Benefit of the *Prieſt*, this would eaſe both Tenant and Landlord, and would be a real Advantage to the *Church.*

Obſ. There's much in what thou ſay'ſt; but then the *Prieſts* would loſe their Domineering Power, which is a great thing with ſome of 'em.

Country-m. Maſter, is not the *Tythe* the tenth Part?

Obſ. Yes, certainly, and *Leſley* has written a whole Book to prove that the *Clergy* hold their *Tythes* by *Divine Right.*

Country-m. But, Sir, if they had not *Humane Right*, that is, *Law* on their ſide, I am afraid the People would be ſuch *Infidels* as to keep 'em low enough. Indeed I would have all the *Clergy* handſomely provided for according to the Dignity of their Functions, I pitty a poor *Clergyman*, as one whoſe Office requires a Comfortable Subſiſtance, and the want of which I believe is one chief Reaſon of the Diſgrace of the *Inferiour Clergy*, but yet I don't care to pay 'em more than my due, and if a Tenth be their due, why does my *Parſon* make me give'n One *Pig* or *Gooſe* out of Seven?

Obſ. Aſk that Queſtion of the People at *Doctors-Commons*; but Seven is nearer Ten than Five, and ſuppoſe he has not one out of five, never Quarrel, *Roger*, with the poor *Prieſt* about a *Pig* or a *Gooſe*, that will never hurt thee; don't pay it as his due, but give it him.

Country-m. Well, if you won't anſwer me, I'll ſend the Queſtion to *Leſley*. —— Now, Maſter, I muſt deſire the Favour of you to be *Moderator* betwixt Mr. *Rehearſal* and Mr. *Review*, I don't underſtand either of them.

Obſ. And I am as Ignorant as thy ſelf. What's the matter with 'em?

Country-m. Here's Mr. *Review's* Anſwer in *One* Paper to what Mr. *Rehearſal* has ſpoke in a *Hundred.* Pray, Maſter read it, and let me know the Ground of the Quarrel.

Obſ. Truly, *Roger*, I don't ſee any Ground of Quarrel at all; the *Rehearſal* ſays, *We are to ſeek our Form of Government in the Scriptures*; and the *Review* ſays, *The Scripture is to be regarded in this Diſpute above all other Teſtimonies.* So that they agree in *Aliquo tertio*, and conſequently they agree among themſelves.

Now 'tis not my Buſineſs to moderate the Point between theſe two Authors, let 'em differ or agree it ſignifies little to us; but the *Ignorant* may be impos'd upon, and that's the Evil we are to prevent.

The *Rehearſer* is a meer *Enthuſiaſt* of the *Gypſie* Breed, his Brains lie in *Hypocondria*, and not in *Capite:* He Pawwaws like an *Indian-Prieſt*, pretends Strange *Revelations*, and then fancies them to be Spiritual; and if you don't believe 'em, then he ſays, as Mr. *Review* does, *That you Redicule the Scriptures, and the Sacred Inſtitutions of Heaven declared in it.* If this ben't *Enthuſiaſm* I don't know what is.

But, *Roger*, I'll reveal the *Rehearſers Snake in the Graſs* to Mankind, and give him a toſs into Publick View. He would perſwade us, *That 'tis reveal'd to him, that the* Engliſh Government, *and all* Governments *in the World are Founded on Scripture:* And then to Vacate the *Queens Right* to the *Crown*, he tells you, *That it is not in our Power to alter the Acts of our Predeceſſors*; i. e, in plain Engliſh, *That the* Revolution *was contrary to Scripture, and the* Acts of Settlement *flowing from it, are* Anti-Chriſtian. This is his meaning.

Now, *Roger*, 'tis my Opinion we are not to ſearch the Scriptures, nor the Acts of the *Apoſtles*, but our Acts of *Parliament* for our Form of *Government*; the *Holy Oracles* do Ordain *Government*, and Teach us our *Duty* to *Governours*, when we have made 'em ſo; but this the *Rehearſer* and the *Nonjurors* impiouſly deny, by their Refuſal of the *Oaths* to the *Government.*

I can't ſee but we muſt be all *Jews*, according to the *Rehearſers* late *Revelations*, for we can't alter the Act of our firſt Anceſtor King *Adam*; I would fain know of Mr. *Rehearſer*, Whether the *Brazen Serpent* in the *Wilderneſs*, was not put up as a Type of our Bleſſed Saviour by Gods Appointment? Whether it was not taken down without his Order and Special Command? And whether the Perſon that did it is not Recorded in Scripture as having done what was Right in the Eyes of the Lord? But what avails it to aſk Queſtions of him?

I muſt needs acknowledge my Ignorance in not underſtanding what Mr. *Review* means, nor what Relation what he or the *Rehearſer* ſays, has to the *Engliſh Government*; when they come to that Point, I ſhall underſtand 'em well enough, but this to me is all *Cant* and *Gibberiſh*, and whoever ſhall *Oppoſe* our *Conſtitution*, or the *Queens Right* to the *Crown*, I ſhall *Defend both* as Conſonant to the *Laws* of *God*, of *Nature*, and the *Law* of the *Land.*

But, *Country-man*, I muſt reſcue the Memory of thoſe two Great Men, Mr. *Sydney* and Mr. *Lock*, from a Prejudice that may be taken againſt them from what Mr. *Review* ſays of their *Syſtems* of *Government*; I don't remember that ever I read of a *Syſtem* of *Government* before, I am ſure I have never ſeen one in any Language that I underſtand; nor will what he mentions more than once, a *Scheme* of *Government* ſerve the Turn; *Harrington's Oceana*, and *Bacon's New Atlantis*, may properly be call'd *Schemes* of *Government*, but what thoſe two Worthy Patriots, Mr. *Lock* and Mr. *Sydney* wrote, was in Vindication of the *Engliſh Conſtitution*, one againſt Sir *Robert Filmer*, and the other againſt a whole Company of *Slaves.*

Indeed the Abettors of *Arbitrary Power* have Scandaliz'd them and others, as Men of *Factious Principles*, endeavouring the Deſtruction of *Monarchy*, and the Introduction of a *Common-wealth*; but whoever underſtands their Writings muſt ſay otherwiſe, and that they meant the contrary, and that the End of their Writings was in Oppoſition to *Tyranny*, and in Vindication of the *True Engliſh Conſtitution.* And now, *Roger*, give me one Glaſs of *Engliſh October*, and we'll to Bed.

Country-m. No, hold, Maſter, one Word to that Bargain, t'other Pot of *October* let what will come on't. I have got an Expreſs juſt brought me from Prince *Eugene.*

Obſ. Is it a True One?

Country-m. Maſter, 'tis by Her Majeſties Authority, Printed by *Jones* in the *Savoy*; and our *Gazetteer* always writes Truth; there's care taken of that Point, tho' no Body can make'n write good *Engliſh.* In ſhort, Maſter, the Duke of *Savoy* and Prince *Eugene* being joyn'd, they Fought the Duke of *Orleans* and his Army, totally Routed them, Took their *Baggs*, *Baggages*, and *Cannon*, Maſter *Marſin*, the *French* General, is Wounded in the Thigh, of which Wound I hope he'll never recover; the Duke of *Orleans* received ſeveral Shot, but he being Dreſt in Armour, that is, having on a Cowards Coat, he came off better than a Man of Courage, only with a few *Contuſions.* By this means the Seige of *Turin* is Rais'd, and now the Princeſſes of *Savoy* may come Home again to their own Houſe. *Dendermond* is Surrender'd, *Aeth* is Beſieg'd, the *French* are again *Bewitch'd*, and their Friends, the *Tories*, are going to Hang themſelves. Here's rare News, Maſter; Come here's a Good Health to the Duke of *Savoy* and Prince *Eugene* in one Glaſs.

Obſ. I'll Pledge that Heartily, and wiſh we had more room for Remarks on this Signal Succeſs, and Bleſſing of God Almighty.

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